4) Damit wird natürlich auf die sog. Viersäftelehre der Antike und die daraus entwickelte Humoralopathologie Bezug genommen.


7) M. weist in seiner Erklärung (S. 127 A. 33) darauf hin, daß es sich bei dem Ausdruck approximeron um eine Verbalhornung des Terminus apximeron handelt, der aus den griechischen Begriffen ἀπροεξία und μέρος (‘Unfähigkeit der Geschlechtssteile’) zusammengesetzt ist.


September 1995: *Euroclassica*, the European Federation of Associations of Classical Teachers, organized its second Academia Aestiva for grammar school students in Greece. I had the privilege of being one of the teachers, not only instructing but taking part in drama, sport and touring as well. On one of the trips we visited the battlefield of Marathon where Europe held its own against Asia. In the coach on the way to this holy site we told the young Europeans that Herodotus not only was the father of history, but also the pater Europae. Europe as a Greek invention is one of the instances of the Hellenic sense of ‘otherness’, which is the central theme of the present book. Cartledge pays tribute to Emmanuel Levinas as inspiring the concept of alterity, i.e. ‘the condition of difference and exclusion suffered by an ‘out’ group against which a dominant group and its individual members define themselves negatively in an idealized polarized opposition’ (Prologue p. 2).

As central binary polarities of Classical Greek thought and culture Cartledge discusses the oppositions of Greeks versus Barbarians (Chapter 3), Men versus Women (Engendering History, Chapter 4), Citizens versus Aliens (Chapter 5: In the Club), Free versus Slave (Ch. 6) and Gods versus Mortals (Chapter 7: Knowing
Your Place). ‘For the characteristically ‘Greek’ way of defining the citizen was precisely by negative polar opposition to a whole series of ‘others’—the unfree, minors, females, and non-Greeks, not to mention those omnipresent and omnipotent superhumans, the gods.’ (Prologue 4)

The guide in his tour through the Greek mind is Herodotus whom Cartledge represents as the one who has initiated the concept of ‘Greekness’: ‘In other words, to Hellenikon was no less of an ideological construct than, say, Christendom was in the Middle Ages or ‘the Arab world’ is today.’ (p. 3). In all the opposite pairs one member constitutes the norm, defining the other as a minor partner. The book is concerned ‘with polarities the two terms of which are not conceived as opposite but equal, or mutually complementary, but as asymmetrical, hierarchically ordered, and antagonistic.’ (p. 13). Therefore the out groups have many negative characteristics in common, for instance barbarians and women. As Cartledge puts it on page 12: ‘it was an essential part of Greek heterology that male barbarians should have been construed as naturally effeminate.’ Similar innate defects make slavery a natural institution.

The subtitle of the last chapter is somewhat misleading as ‘Gods versus mortals’ suggests that human beings in general are an inferior species. The main title ‘Knowing your place’ hints at the Greek conviction that they gave the gods their fair share. The community as a whole established regular contacts with the gods and did not leave this to an elite priesthood. The highest act of worship, the bloody animal sacrifice, ‘was the very cornerstone of the city, defining precisely what it was to constitute and participate in that peculiar mode of political and social organization.’ (p. 162).

Cartledge will be the first to acknowledge that most of his ideas are not original. The origins of the present book account for its essaistic character: it is based on series of lectures addressed to Cambridge undergraduates. This background makes for smooth reading: one hears the voice of an accomplished teacher who makes comparisons with the present world without falling into the traps of historical sociology. Rather is it historical philosophy inviting us to think about our own sense of identity. The Greeks can help us to clarify our attitudes as we are in an ideal dialectic relation with them: ‘Classical Greek culture is both as a whole and in fundamental details deeply alien, it is nevertheless possible for us to gain a sympathetic understanding of it (p. 17, and Epilogue).
With *The Greeks* Cartledge has achieved an up-to-date synthesis of Hellenic central concepts, thus furnishing teachers of ancient history and civilization with a valuable instrument, as I experienced in Greece when teaching European youth about their identity.

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After a lifetime devoted to the study of the history of Ancient Greece and, especially, to that of Macedonia and its neighbours in the fourth century BC, it is hardly remarkable that Philip II should, at last, have become the object of intense scrutiny by Hammond. After all, as the author himself says: “My study of Philip has been long and enjoyable” (IX). It is entirely appropriate that so eminent a scholar should devote a full-scale monograph to Philip, a king and politician of immense stature, but who attracted rather less attention in antiquity than he has in recent times. Overshadowed by his son Alexander, whose life and achievements became the stuff from which legends, and even myths, might be created, Philip, undoubtedly the architect of the later, albeit short-lived, greatness of Macedonia, was either treated cursorily or with evident antipathy by contemporary and later writers in the Graeco-Roman world. Modern biographies of Philip II (noted by the author in his selected bibliography, XIV-XVIII) have sought to redress this imbalance, but all have inevitably been beset by the problem of writing a life from largely inimical sources, or no sources at all. The relative shortcomings in the original evidence are readily apparent here, although Hammond skilfully and forcefully advances the newer, and it should be said very interesting, archaeological discoveries to the forefront (for example, p. 16-17, 177-185). Nonetheless, Philip moves out of focus all too often as other subjects intrude into the narrative. In particular, happenings at Athens, whose history of this period seems inextricably linked to Macedonian imperialism, feature almost to the same extent as the life of the king himself.